

Christian Education

M A G A Z I N E

November-December 1946



Today's Students;
Tomorrow's Leaders

Student Recognition
Day Number

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SPECIAL DEPARTMENTS

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BOYD M. McKEOWN, *Editor*

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If I Were in College Again

When some of us with graying hair were in college it is doubtful if such a thing as a formally observed Student Recognition Day had been attempted or imagined. Those of us who went from small congregations, though, and that included most of us, went with more or less assurance that our churches were interested in us. When we returned we were welcomed by our friends within the church and by and large the purposes of Student Recognition Day were being served.

Today many of our students go from churches that are larger than those to which we belonged, and they are enrolled in colleges and universities that are, in some instances, several times as large as they were when we were numbered in the campus population. With this increase in numbers has come a natural trend toward the impersonal in all relationships and a lessening of the warm fellow feeling that formerly pervaded both church and college.

Students are eager, however, to escape the deadening pall of huge categories and of characterizations, and to be regarded as individuals. They like to be known by their names (or perhaps their nicknames), and to be listened to and personally appreciated. To be convinced of this, one has only to note the fraternities and other student groups where close fellowship is a dominant note.

Student Recognition Day provides for the local church an opportunity to put its students deservedly at the center for a day and thus to make a real contribution to the development of their personalities. Furthermore, their participation in the service provides a thrill and a lift for the entire congregation.

If I were in college again I know that I would deeply appreciate my church's interest in me as expressed in a carefully planned Student Recognition Day service, and I am sure that I would welcome a chance to tell my home congregation something about my college, to recount some experiences of college life, and to bring into the service, as best I could, a picture of the religious program of the campus.

B. M. M.



Christian Faith and Action

ROBERTA DILLON

A Suggested Service of Worship for Student Recognition Day*

December 29, 1946

CALL TO WORSHIP:

"Spirit of God, descend upon my heart;
Wean it from earth; thro' all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The kindling of the heaven-descended Dove,
My heart an altar(and Thy love the flame."
(*The Methodist Hymnal*, No. 179)

HYMN: "O Brother, Man, Fold to Heart Thy Brother" (*The Methodist Hymnal*, No. 466)

SUGGESTED STATEMENT BY PASTOR:

Scientists thought they had gotten down to the last integer of the universe when they discovered the atom. But with the smashing of the atom a whole new realm was revealed. The history of coming generations will be affected by the invasion of this realm. Let us hope that in the future those who make significant conquests will be those who have a sense of values which places human personality at the core of living. The great mission field of the future is the college campus, where atomic power originated, for here we find unequalled potentialities of persons who are socially sensitive, intellectually awake, and spiritually alive. And are these not the prerequisites for exploration in the realm of the spirit?

Youth of the student world face the imperative of charting their course for this important expedition of the centuries. They must set their eyes upon the goal which they want to achieve. But, first of all, they must find a philosophy by which they can achieve this goal. Never were students more in need of a philosophy of life. All their home, church, and school training has failed to give them a well-defined creed by which they can live. Few students these days know what they believe, what they want to do, or how they can achieve a happy and well-adjusted life. Young people have not had much occasion to think for themselves, and therefore their sense of responsibility is not always equal to their ambitions and enthusiasm.

Students looking toward the year 1947 would formulate a creed to guide their journey into the future. It is an uncertain future, one full of forebodings and demands for strong Christian men and women trained

* *Editor's Note:* This program is submitted to pastors and program planning groups of college students and high school seniors in local churches. It is presented only as a suggestion and guide and is not to be used by rote. Planning Committees are requested to augment and enrich the service, drawing heavily on the experience of students returning from college and on the experience of high school seniors anticipating campus life. Miss Dillon, the writer, teaches Religion at Lindsey-Wilson College, Columbia, Ky.

to fill their places in all walks of life. But with the dauntless courage of youth, students are ready to accept the challenge. They stand ready to speak for the philosophy by which they are building their future.

LEADER:

There is no more eternal principle by which we may live today than the simple command which Jesus gave us: "Thou shalt love thy neighbor as thyself." This principle, whose value has scarcely been put to the test by mankind all these years, did not even originate with Jesus. He picked it up from a more distant past when the children of Israel were trying to find a code of living. (Lev. 19:18) If man ever learns to live absolutely by this one ideal, he will have learned the secret of spiritual prosperity. As we have sung, "to worship rightly is to love each other."

From this basic principle may be evolved a statement of faith by which we students of 1947 shall chart our adventure into the realm of the spirit. Call it a Christian theology, if you will, but it is simply a creed for the Methodist Student Movement which we want to share with our home church in this observance of Student Recognition Day.

FIRST STUDENT:

We believe in God as the Creator of the universe, the Father of all mankind as revealed to us through His Son, Jesus Christ. Since the beginning of time He has sought to make Himself known to man. Through all the forces of Nature, power, beauty and love God has revealed the various qualities of His nature. But only when He decided to introduce Himself through the stream of history in human form did man get his highest idea of God. When Jesus assigned the personality attribute Father, to God, man reached a new personal understanding of his Creator.

We believe that God's Creation is still going on—that His plan is being worked out in and through human experience. This plan will be completed only when Love achieves its ultimate triumph, when there is a final reconciliation of all mankind and God.

We believe that the love of God is the only power which will safely guide our jet-propelled journey into the future.

SECOND STUDENT:

We believe in Jesus Christ as the divine and human revelation of God's love for mankind. He stands in the very heart of history, witnessing to the fact that nothing can kill the *person* hidden within each human form nor the spark of divinity with which God has endowed each part of His Creation. The life and resurrection of Jesus is final proof of Love's triumph. He lived for a brief period of time among his fellowmen, teaching them from his own insight and experience in the realm of the spirit and leaving behind him a new pattern of Christian living.

We believe that Jesus knew the secret of touching the very core of human beings so that they found an abundant way of life which included an understanding of themselves, adjustment to the universe, and a personal relationship with their Maker. Truly, he "whose feet have climbed life's hill," through complete acceptance of people as they were, demonstrated the force of Love which makes sacred human personality and gives impetus to our search for truth.

THIRD STUDENT:

We believe in man as the progenitor of God's eternal plan. Created in the very image of God, man stands as His co-worker, searching for the knowledge and life which is progressively bringing to fruition God's dream for His universe. As a child of God, every man possesses a sacred personality which no force can destroy. To the extent that this personality is allowed to develop and achieve its highest function does man assume his rightful place in God's human experiment.

We believe that man is inherently good. In his very struggles against order and peace and security man is attempting to identify himself with a reality which is Love. That part of Himself which God has entrusted to His child will ultimately reach fulfillment.

We believe that man is a living spirit whose supreme characteristic is his capacity to love. And thus man has within him the force which can survive atom-smashing times.

FOURTH STUDENT:

We believe in the Bible as the Word of God for men. It is the record of man's search for God and God's search for man. Through its pages of all types of literature we find woven a dramatic and moving story of this progressive discovery. The Old Testament concerns the life of a nation's growing experience of God and its supreme hope for a Messiah. The New Testament portrays God's most perfect revelation of Himself through Jesus Christ. The Bible was written by men of faith who penetrated some of the secrets of God's heart. It is not a book of science, but a book of religion. We hold it to be inspired because of its message of truth and the difference it had made in human lives.

We believe that Christian young people can find inspiration and guidance in the Bible if it is rightly understood and its truths interpreted in their own lives. With an experience of Jesus which is guided by the Bible they may take their place in the long procession of men and women who have made a progressive response to God.

FIFTH STUDENT:

We believe in salvation as a change from the emptiness of sin to the fullness of the Christian life. When men acknowledge the spiritual longing in their own lives and accept through faith the teachings of Jesus, they enter a new fellowship which holds all the rewards of the abundant life. Salvation is not just a denial of human desires; it is an acceptance of divine will. There is much more to be gained through the experience of salvation than is sacrificed in the way of personal will and ambition. With salvation comes the desire to work through God's divine institution, the Church.

We believe that salvation is an experience which is just as necessary for students today as it was for our forefathers. It should only be given a deeper and richer significance for a generation which is prone to discard traditional phrases. Salvation is still the only hope of the world. Until men have had an experience of Christ which compels them to live like sons of God, the world can never assume the character of the Kingdom of God. We believe that the same destructive force released at Hiroshima can be converted into Kingdom-building power.

LEADER:

Upon these five basic tenets do we build our Christian creed: belief in God, Jesus, man, the Bible, and salvation. We, the Christian students of 1947, face the future with courage and a faith that the love of God will be the creative and constructive force which teaches men to live in harmony with their brothers. We are ready to follow in the footsteps of the one who climbed life's hill and trod the path of youth before us. May the words of this hymn be our theme as we try to translate into living the creed which we have shared with you today. (By way of closing this part of the service an effective quotation might be taken from Hymn No. 559, *Methodist Hymnal*.)

HYMN: Congregation joins in singing after student leader has read words of hymn.

OFFERING AND OFFERTORY PRAYER:

TALK BY STUDENT:* "The Home Church Prepares Youth for College Experience."

TALK BY STUDENT: "Christian Beliefs That Matter."

SPECIAL MUSIC:

TALK BY STUDENT: "Christian Action in One World."

PRAYER:

BENEDICTION BY PASTOR:

SUGGESTIONS TO PASTOR AND YOUTH PLANNING COMMITTEE FOR OBSERVANCE OF STUDENT RECOGNITION DAY

The following suggestions are made in the hope that they may be helpful to those who are making program plans:

1. A planning committee should be appointed by the pastor to suggest a program for observance of the Day. The committee should be composed of college students returning for the vacation period, high school seniors and alumni of Methodist colleges or Wesley Foundations.
2. The committee should prepare a list of all members of the church who are away at college. This list should include seniors in high school in the local community. It is suggested that the total list be printed in the church bulletin.
3. It is suggested that pastors contact students before they return for the holidays, requesting their participation in the Recognition Day service.
4. The planning committee should call attention of the congregation to the fact that Student Recognition Day is a church-wide observance.
5. If at all possible the committee should use students and youth in the choir and as ushers, using academic gowns to create an atmosphere in the campus.
6. Special music, five to eight minute talks and other features of the program should be in the hands of returning students.
7. It is suggested that the program planning committee make adaptations of the program suggested in *Christian Education Magazine* and mimeograph or print bulletins for the special service of Recognition on December 29th.

* For help in developing this topic and the two that follow, see suggested bibliography, on page 8 in this issue.

ADDITIONAL MATERIAL THAT MAY BE USED BY THE PASTOR OR STUDENT CHAIRMAN

Today, Student Recognition Day is observed throughout Methodism. Seniors who are members of our local churches who plan to go to college are uniting with students who have been away to college during the fall quarter in a service of Recognition prepared by the home church. All young people who have been away to college and are now home on vacation, are requested to participate in this home-coming service. Methodism has 125 Methodist colleges and universities. On these campuses is provided a normal, healthy expression of religion in the lives of students. There are also 160 Wesley Foundations in which the religious life of Methodist students is expressed. These students are in state and independent colleges and universities. In addition to these church-related colleges and organized Wesley Foundations there are 200 university and college centers where the church is ministering to students. In all of these there are organized groups of Christians that might be called Christian Fellowships of Faith on the Campus. In the United States there are 200,000 Methodist college students who are potential leaders of the church of tomorrow.

In the Methodist Student Movement our students have a full opportunity for self-expression concerning their own ideas of religion. They are urged to face the general situations of their campus life in the light of the Christian faith. Through religious organizations, such as the Wesley Foundation and Methodist Student Movement groups and through the local Methodist church near the campus, with the help of skilled advisors and pastors, the students bring to bear the resources of their Christian faith upon current religious problems. They are urged to develop a program of study, worship and Christian action. Students are urged to interpret the Christian faith and message in terms of their special campus experience.

The local Foundation and Methodist student groups in colleges and universities in the United States are organized into a great national student fellowship. It is called the Methodist Student Movement. There are 35 state or area groups. The Movement provides leadership training for students and adult counselors, state and regional conferences, national convocation experience and all manner of such projects including a program of summer service, such as Caravans, Work Camps and special social action groups. It is a well organized Movement for the creative expression of the religious life of Methodist students.

A SUGGESTED BIBLIOGRAPHY

- motive*—October, November, and December 1946
- Program Emphases—1946-47
- The Methodist Student Movement bulletin
- Christian Education Magazine*—September-October and November-December 1946
- Credo*—by Thomas Kepler (Abingdon-Cokesbury Press)
- The Church*—by William R. Cannon (Abingdon-Cokesbury Press)
- Students Coming of Age Religiously—Thomas Kepler
- Classmate*—December 29, 1946—"Experience: Spiritual"

The above materials may be secured by writing to the Student Department, Board of Education, 810 Broadway, Nashville 2, Tennessee.

High Strategy

C. REGINALD HARDY

Pastor, The Methodist Church,
De Ridder, Louisiana



WHILE vacationing with my family last summer, we were sight-seeing one day at a state university. Glistening in the light of the August sun, row on row, were acres of trailer houses for veterans who were students there. We knew many of their wives were also attending school. Then there were those veterans not in trailers, plus all of the other younger students. And we knew this situation existed in all colleges and universities, in accordance with their capacity, throughout the land. We talked then of the staggering number of students to be in our institutions of higher learning during the next few years largely due to the government program for veterans. We decided that of all the money spent so lavishly by our federal government, none is better spent than this. Then the inevitable thought came to me, As this record-breaking number of young people turn to our colleges for preparation for life's work, what will they learn?

What *will* they learn? Ten to twenty years from today these who are now students will be our teachers, physicians, surgeons, preachers, lawyers, politicians or statesmen, merchants, engineers, agriculturists, and industrialists. Within not so many years, these will constitute the bulk of our leadership in business, in government, and in religion. Where will these new lead-

ers take us? In the new atomic age when the enemies of materialism and greed are racing against time, this is no light question. What they learn now, and what the students of our higher institutions of any period of years learn, will be a large factor in the determining forces for good or evil for the future years of our nation and the world. If there is that which the church can do to see that the inculcation of Christian ideals and the Christian way of life become a part of their education, what can we do that will accomplish more for the kingdom? Surely this would be high strategy.

Though the composition of the curriculum is still a very debatable subject in all schools, the church will likely do little to change that. Those who remember their own college days and those close to students know that there are many forces outside the classroom that will determine the philosophies and motive powers of these young people. They are away from home. They have never had to make so many decisions for themselves. They are confused. The gulf between the simple faith they had shared with their parents

and some of the things they are being taught seems very wide. Sometimes it *is* very wide. They cannot believe that their home pastor and the faithful of the home church have ever been called upon to solve such problems as they now have. Too often students decide that if they are to be realistic they must give up their Christian faith, while others continue only as nominal adherents to the faith while embracing, in fact, a materialistic philosophy of life.

There is a responsibility in this matter which the church can and must fill. For one thing, the home church of these students should never feel that its responsibility is fulfilled after they have left for college. Many churches have kept in constant touch with their boys in the service during and since the war. We can do the same for our students in a slightly different manner. There ought to be at least one Sunday service in the year when we give special recognition to these particular members of our church. This serves to dramatize our interest in them and almost invariably brings a wholesome response from both the students and their parents. And this feeling of the parents that the church is following their children is not of small importance in the young people's religious environment. All of this is helping to bridge the gap there might be between the simple faith given to the child in church school and the ideal of a comparatively mature faith in the trained man or woman.

Any service of recognition is valuable in continuing the ties with the church at home, and thereby holding and increasing their interest in religion. But the most effective Student Recognition Day I have had was last year when the service was given by the students them-

selves. The fact that returned service men and women were also used in the service last year was only incidental so far as its effectiveness was concerned. The young people responded warmly to the invitation to take a definite part in the work of their church again, and this time as a speaker or other participant in an important Sunday service. We believe this experience caused them to seriously re-examine their relation to God and His Church in the light of their new environment.

Our church does no more important work than the extension of itself to the campus, especially of those colleges not church related. When we consider the fact that the largest bodies of young Methodists in the nation are preparing themselves for tomorrow's places of leadership in colleges not related to the church, we would be failing in one of our greatest opportunities if we did not go to them through the Wesley Foundation and other avenues for carrying the church to the campus. There has been too much of sowing of seed in the young life of our church only to leave the continued cultivation and subsequent harvest to chance during the time they are completing their life's preparation.

I have often wondered why the church manifests such a small interest even in the students who will be their pastors of tomorrow. Why should we not be vitally interested in the spiritual development of all of these future leaders? Even if we were only considering the strength of the church of tomorrow, there is no higher strategy.

"But for the full development of intellect and character there must be the union of religion with the forces of education."

When Johnnie Comes Hitch-Hiking Home

B. C. TAYLOR

Pastor, Rayne Memorial Methodist
Church, New Orleans, Louisiana



IT'S a great experience when Johnnie leaves for college. For weeks everything hinges around his leaving. He gets priority on the family car; replenishes his wardrobe with the latest fashions; eats the finest foods that can be obtained in spite of the OPA; and is given to understand that the last few days of his stay at home shall be "free" from "Squaw Work." He is, therefore, able to give his attention to the three R's of the first semester; namely, Registration, Romance, and Rah, Rah, Rah, or to make it a little shorter, Reg., Frat, Chat, and Kat.

If it's a great thing for Johnnie to leave for college, it's a greater experience when he returns home. In the few intervening weeks he has seen, he has heard, he has lived. He is the hero of the family, as befits a hero, we meet him, we feed him, we sleep him, and we praise him. We listen to his tales of adventure; we laugh at his jokes, we raise our eyebrows at his slang; and we admire his intellectual attainments, and we rejoice in his happiness. He is our boy!

When Johnnie gets home, immediately the question is raised: What shall we do to make the Holidays meaningful? Where shall he find his entertainment? Will it be in the home, the night club, or the church? What kind of recognition shall we give him? Will the church use him or lose him? These are

questions that must be faced by every parent and every pastor. After several years of experience in a college situation, and as pastor of a number of churches from which many students went away to school, we are making a few suggestions.

The first night Johnnie is at home should be a homecoming evening. All the family should be present, if possible, for the first meal. Then, too, the "gang" should be there some time during the evening. This should be arranged in advance that other engagements may not conflict with these plans. There will be no "set" procedure, but rather a period of unrehearsed friendship, fellowship, and fun. The "feel" of a satisfying night at home is a wonderful thing for the boy or girl who has been away several months. It gives tone to the beginning of a happy vacation.

Some time during the holidays the pastor and his wife will want to have open house for the students and young people of the church. It should be a come-and-go affair and

should not be planned to consume the whole evening. The fact that the parsonage family is interested enough to make some effort to extend the young people this courtesy is deeply appreciated. The Division and Department Superintendents and the teachers of the various classes may assist in the courtesies, but it is often more effective if some of the young people themselves assist the host and hostess.

A progressive dinner party given by the Young People's Department has been a source of great satisfaction to those who participated in it. This will give the young people a chance to be in five or six homes during an evening. It also promotes good fellowship and extends the spirit of friendship to an ever widening circle.

If the church is fortunate enough to have some members who have cottages on nearby farms, or in the woods not too far away, a Cabin Party is in order. The young people cook their own suppers, have a sing around the camp fire, share their most interesting experiences, and close with a worship circle. With proper guidance this can be an evening long to be remembered.

At least one big party for the students should be given at the church. If the food problem is too acute for a dinner, then a planned evening of folk games, a sing, a talent show, and refreshments may be substituted with fine results.

Since the folks back home are interested in the boys and girls who have gone away to college, one of the Sunday services should be given over to them. Topics such as these give an insight into life on the campus: "First Impressions"; "Are Frats Worth While?"; "What Makes a Good Guy?"; "When Is a Man Educated?"; "Managing Your Heart-throbs"; "What Makes a Professor

Click?"; "Does Religion Count on the Campus?"; "Are You Ready for Tomorrow's World?" If several of the students have good voices, or play the violin or organ, they should be given a chance to participate in the program.

The New Year service should have the students as honor guests and one of their number should lead part of the program. The evening begins with a fellowship hour, followed by games, singing, and refreshments. Before the communion service begins a student leader invites a definite number of previously notified persons to give their most inspiring experiences during the past year. Another group will talk on "My New Year Dreams." The pastor will then conduct the Holy Communion Service, concluding just before twelve o'clock.

Johnnie's stay at home has been short, but enriching, and as he hitchhikes his way back to school he will be thinking: "What a good world in which to live!"

Available Material for Student Recognition Day

For those who would like additional material on Student Recognition Day the following articles will be helpful:

- (1) "Operation College," by Doctor James L. Robb, appearing in the December issue of *Adult Student*.
- (2) "It Really Works, by Reverend Dwight McCree, appearing in the December issue of *Church School*.
- (3) "Experience: Spiritual," by Mary Jean Lancaster, appearing in the December 29 issue of *Classmate*.

Other articles will appear in the December issues of *Christian Advocate* and the various Conference Advocates.

With Us It's Different

JOHN L. FERGUSON

Pastor, Belmont Methodist Church,
Nashville, Tennessee



NO minister ever faces a more inspiring hour than on Sunday morning when he looks out over a great congregation with college students crowding the galleries.

Many ministers serving churches in college communities have this challenging experience Sunday after Sunday and are devoutly thankful that it is their good fortune to minister in such strategic situations. That minister, however, who "might be exalted above measure" in reaching hundreds of students, is kept duly humble by the realization that for every student who attends his service there are perhaps two others who prefer to remain in the dormitories or fraternity houses because the church makes an insufficient appeal to cause them to attend the Service of Worship.

One of the most heartening developments of recent years is the increasing observance by the Methodist Churches of Student Recognition Day. The purpose of this day is twofold. First, it is to give due recognition to the college students who are numbered in the membership of the local Church. Second, it is designed to attract to the church services that large number of students whose homes are elsewhere and who are residents of the community only for the time that they are in college.

The observance of Student Recognition Day by most churches has

become an established custom during the Christmas holidays, but in the case of those churches serving college communities—"With us it's different" . . . We have not only the responsibility of giving recognition to our own members who are in college but also the responsibility of finding and drawing to our church hundreds of Methodist students whose membership is in the church back home.

Our church is located in the midst of what is known as "University Center." The campuses of four institutions of higher learning are almost adjacent to our church. The total enrollment of these colleges numbers several thousand students. Naturally, many hundreds of these students are Methodists. We recognize not only as our opportunity but as our responsibility the reaching of these students with the invitation to "Make our Church your home Church while you are away from home." Such a task involves much wise planning and patient cultivation, but the results far more than justify the time and labor which we devote to our students. Briefly, the main points of

Belmont's observance of Student Recognition follow:

On registration day at the several colleges of our community, committees of our own church members who are college students are on hand to welcome the new students and to invite them to make Belmont their Church home while in college. Within a few days a letter and a folder of the church activities are mailed to the campus address of these new students.

Usually we select the first Sunday in October for our observance of Student Recognition Day. Our own students have already invited the new student to this special service and the Church bulletin has been mailed to him giving a special invitation. The new students are welcomed as they enter the Church by committees of college students from our church and are requested to sign the Church Register.

The visitors are then turned over to the ushers, who on this Sunday are our college students, and are given seats in the Sanctuary. The collectors used for this service are our Methodist students. The Director of the Wesley Foundation has a part in the service of worship and is given an opportunity at the opening of the service to welcome the new students and to explain the week-day program of religious and social activities of the Foundation for the students of University Center. He is careful to show that while the Wesley Foundation seeks to serve the needs of the students on week-days, its responsibility does not end then but is carried over into helping the student find his place in the church of his choice on Sunday.

The minister, recognizing what an unusual opportunity this day offers his church, has prepared his sermon with unusual care, having the needs

of the college student foremost in his thinking. In addition to welcoming the new student, he offers his personal services as a minister to these students who from time to time might feel the need of their minister at the home church.

Following the sermon, when the invitation to Christian Discipleship is given, the minister invites the new students to ask for an affiliate membership which will provide the student with an official connection with this church while in residence as a student without severing his ties with his home church.

At the evening Youth Fellowship Hour, open house is held for all new students of the four campuses and additional opportunity is given to know the program and the people of Belmont.

Student Recognition Day offers to every church a rich opportunity to use its college students but to those churches serving college communities it's different—it's one of the most rewarding days of all the special days observed by our Church!

Morgan Heads Wood Junior College

Charles T. Morgan, for the past year director of public relations at Centenary College of Louisiana (Shreveport) and previously connected with Berea College, Berea, Kentucky, has been made president of Wood Junior College (Mathiston, Miss.). Wood is under the sponsorship of the Woman's Society of Christian Service of The Methodist Church. Morgan is a graduate of Berry Schools, Rome, Georgia, of Berea College and of Peabody College, Nashville, Tennessee. He is the author of the current book, *The Fruit of This Tree*.

Student Recognition Day—A Must in the Church Calendar

GERALD KENNEDY

Pastor, St. Paul Methodist Church,
Lincoln, Nebraska

EVERY preacher is flooded with requests for the observance of special days. These requests come not only from denominational headquarters, but also from a hundred and one secular groups. If every special day were observed, the calendar would have to be changed in order to provide twice the number of Sundays we now have.

The general reaction is an irritation which makes a man vow he will disregard every special Sunday except Easter and Christmas. Yet, in our calmer moments, we preachers know that it is well to use special occasions for the bringing out of a particular emphasis of the Gospel. And Student Recognition Day is one of those times. I have come to the conclusion that while there are many days of special interest to certain groups which I will and should ignore, Student Recognition Day is not one of them.

On the contrary, this is a day I look forward to, and if the Board of Education did not provide for it, I would want to create a local tradition around it myself. For the student part of the congregation is one of the most important, and going away to college has a kind of sacramental light about it.

For one thing, it is most important that students should know that their church has a special interest in them and remembers them with

prayer and affection while they are away: Many a young man has told me how much the church bulletin meant to him during the war when it finally caught up with him on some lonely island. Make no mistake about this—students are often lonely and isolated.

But Student Recognition Day is just as important to the church itself. If you serve a university as my church does, you will know how vital is the student influence and how the Church must be kept alert to its opportunity and responsibility. But, in some ways, the church which is not located near a campus needs even more to be aware of its students who will be home only during the vacations. Student Recognition Day ought to be one of the high points of the year for every church.

American University Sets 10-Hour Language Courses for Freshmen

Freshman students who elect to take foreign languages at American University (Washington, D. C.) this fall will get a heavy load of whichever language they choose. They university announced recently that freshmen will spend 10 hours weekly on the language courses, instead of the usual three to five hours. "Conversational facility and reading and writing competence in language is so important in the postwar world that twice as much time as previously must be devoted to language instruction," said one university official.

* * * *

Ohio Wesleyan University (Delaware, Ohio) has scheduled a "twilight class" five afternoons a week and two hours of class work on Tuesday and Thursday evenings to help in meeting the need for additional teaching space.

Student Recognition Day Is Easy to Plan

LLOYD C. KELLAMS

Pastor, First Methodist Church,
Dighton, Kansas

HELLO, Pastor, may I come in?"

"Eloise! Come in. You're the first one home for the holidays. Aren't you a bit early?"

"Maybe, but we're naturally smarter at our college and can take longer vacations."

"Hmm. George would say the same thing about his college. College loyalty?"

"Pastor, what are the college students doing in church during vacation? Last year we had a college recognition service. We got a kick out of it. We sure like your letters, too. They give us a touch of home."

"Eloise, I've been thinking about that service. It's December 29. You and I might be the committee to make plans. If we set it up the rest will co-operate."

"Sure! Harriette was church pianist; let her play *Largo* for prelude. Let's also ask her to play the hymns. Meribeth has a piano fellowship and could play *Andante Cantabile* for the offertory."

"Fine! Ila June can lead the Affirmation of Faith. Virginia is taking voice. Let's have her sing *The Lord's Prayer*. Paul is playing first trumpet with the University band. He plays *The Holy City* beautifully."

"Oh, yes! Maxine could read the scripture. George could lead the reading from the Psalter. Tracy, Jim, Ronald, and Marvin could receive the offering. We can't use all the students, but at least we can

have all the colleges represented. Say, what is your sermon theme?"

"*Majoring in Minors*. Do you think that might raise some curiosity in the minds of the congregation?"

"Sounds like you have been looking at our report cards."

"When we know who is to be home we can assign other parts of the service."

"I must go, but I will see those who have a part. This will be a service the entire congregation will appreciate."

"Thanks, Eloise. It will be fine to see all of the college students again. Come again."

Why Not?

About a month ago a great soldier, General Dwight Eisenhower, received an honorary degree. In the course of his formal remarks on that occasion, the General turned to President Marsh of Boston University and said, "Why doesn't the educational world put my profession out of a job?"

I do not know what reply, if any, President Marsh made to this remarkable challenge—for General Eisenhower regarded it as a challenge, and said so. That direct question is, however, the nub of the problem of world peace or World War III.—*William G. Carr, Associate Secretary, National Education Association*, before the American Association of School Administrators.

* * * *

"The denominational college which is dominated by Christian aims and pervaded by a strong Christian spirit preserving the atmosphere of true liberty, free from narrow and sectarian spirit and maintaining a staff of instructors who rank with those of other institutions, has a place which is not only secure, but of growing importance."

Home From College

E. E. WHITE

District Superintendent, Poplar Bluff
District, St. Louis Conference



WHO is the speaker at the sub-District Methodist Youth Fellowship meeting? I asked, on entering the church where the program was to be given. Someone said, a young man home from college. What college he did not know, but as the young man began to speak we were soon aware that his training had been distinctly Christian. His chalk talk was built around "the cross" as a theme, and soon we seemed to feel that he was saying, with meaning and with understanding, "In the cross of Christ I glory."

This young man, eighteen years of age, a convert of seventeen months, was home after nine months in college and two months at camp. For one of his age and experience he may have seemed a bit overzealous, but all were sure of his sincerity, and we felt that at college he had majored in religion—Christian religion.

At home that night I turned to an article in an old copy of the *Christian Century*, "Rethinking the Christian College," by W. Burnet Easton, Jr. "Thoughtful educators everywhere," he said, "are deeply concerned about the whole philosophy and intent of modern education. Most of them recognize that what has passed for education in the prewar era was inadequate and in many ways superficial." Here he had in mind tax-supported schools. And then in reference to church-

supported colleges he said, "The unifying factor for a Christian college must be Christian theology or else the college should not be called Christian."

Then in a recent issue of *Religion in Life* there is an article by George F. Thomas of Princeton, "Religion in Higher Education." Dr. Thomas says, "Why should not knowledge of every subject be taught not only for its own intrinsic value, but also for its bearing upon the Kingdom of God in the lives of men? Only when all knowledge is taught in the spirit and from the perspective of religious faith and love will the school or college fulfill its whole responsibility for religious instruction."

While leaders in tax-supported colleges are restudying and in many instances making changes in the "philosophy and intent" of education, there should be a complete restudy of the purpose of education in the distinctly Christian college. Dr. Easton is correct when he says that the primary function of the Christian college is "to turn out graduates who are first Christian and second doctors, lawyers or mer-

chants." He is again correct when he states that every department in the Christian college must support and defend the Christian faith, if the college is to be Christian.

Leaders in totalitarian states in years gone by have known what they wanted to produce and have produced it. The Christian college should decide what it wants to produce, and should set itself to the task of producing it. If Christians, then find ways for producing Christians.

It is not my purpose here to say how this is to be done. Those in the field of Christian education will have to work out ways and means, but Christians in college and out will do well to make this primary in their thinking.

Too often it has been asked, and not easily answered, What is the difference between the tax-supported and the church-supported college? To determine the difference we will do well to consider the products of both. If the graduates of the Christian college are not in the main distinctly Christian, then why the expense and effort in Christian education? All our colleges both church and state could point to scores of graduates in business and in the professions who have become leaders in Christian thought and life. For these we give thanks. This, however, is no time for self-laudation. These are days when a complete restudy of Christian education is imperative, and the object of this restudy should be to discover ways by which education might be made more Christian. Most of us are agreed that there is need for stronger Christian emphasis in the church college.

In the home community the young man or the young woman, home from college, becomes the gauge by which the college is judged. If the

college is Christian the people will in time find it out by the product of the institution. Teachers of history, and those who teach in the arts and sciences, must realize that a few courses taught by a professor in the department of religion will have little chance making the student Christian, unless he has the full cooperation of those who give their time primarily to fields not directly under the head of religion.

The writer made it a point to visit in the home of the young man, home from college, who had spoken with such Christian understanding and feeling to the Methodist Youth Group. We were then more convinced than ever that the young man had been studying in a college whose major emphasis was religion. If our Methodist colleges are to major in the Christian religion the trustees, the administrative staff and the teachers must be Christian. They must be Christians who believe that it is important to use the influence they have in the classroom and out in leading others into the Christian way of life.

The Christian college should have as its primary goal the production of Christians—Christians educated in the arts and in the sciences, but first of all Christians, who know what it is to live as Christians in a world torn by misunderstanding and strife.

College students, always a strategic group in the life of the Church, are more so this year than ever before. Numbering some hundreds of thousands of serious-minded veterans in their ranks they hold the key to tomorrow's world. If the Church is to make its message heard and heeded in the days ahead it must make it register in the lives of students today.

Suggested Sermon Topics for Student Recognition Day Services

BARBARA DENNY

Office Secretary, Department of Public
Relations, Division of Educational In-
stitutions

SOME churches will wish to observe Student Recognition Day in their morning service with a special sermon. Realizing this, CHRISTIAN EDUCATION MAGAZINE wrote to some outstanding pastors for their suggestions of possible sermon topics which might be interesting and also helpful to other ministers.

From Doctor Henry Bowden, Pastor, First Methodist Church, Lake Charles, Louisiana, came three suggestions: (1) "Radiant Living," Text, "He was a burning and a shining light"; (2) "A Great Adventure," Text, "I was brought up here in this city, and thoroughly educated under the teaching of Gamaliel"; (3) "Doing What Comes Naturally," the title of which is taken from a popular song, but when coupled with his text, "And he grew in wisdom, and in stature, and in favor with God and man," loses its frivolity and becomes a searching question.

Doctor Earl Hamlett, District Superintendent, The Methodist Church, Amarillo, heads his suggestions with two vital questions: (1) "Has Education Educated?" and (2) "What Is Education?" His third suggested topic, a quotation from John Wesley, is, (3) "Let Us Unite the Two So Long Divided, Knowledge and Vital Piety."

Doctor Morgan Williams, Pastor,

The Methodist Church, Kankakee, Illinois, realizing, as we all must, the need for realism, suggests: (1) "Adolescent Feet Treading Atomic Trails," (2) "Dreams of Youth in an Age of Realism," (3) "The Youthful Christ Challenges Christian Youth," and (4) "What Price Maturity?"

From Doctor Paul D. Womeldorf, Executive Secretary, South Central Jurisdictional Council, The Methodist Church, Oklahoma City, came these topics: (1) "Ideals Empowering Ideas," (2) "Christian Leaven," (3) "Directing Destinies," (4) "Do You Know the Answers?" (5) "The Sin of Being Dumb," and (6) "More Than Visions."

Doctor William F. Quillian, who is Executive Secretary of the Southeastern Jurisdictional Council, suggests: (1) "The Church and the Christian College," (2) "A Career That Will Count," (3) "Facing Life With Christ," (4) "Making the Most of Life," and (5) "The Threefold Life (Physical, Intellectual, and Spiritual)."

Doctor Laren Spear, Pastor of the First Methodist Church in Decatur, Illinois, sent us these excellent suggestions: (1) "Make Up Your Mind," (2) "What Is Your Major?," (3) "Help Yourself to Life," and (4) "Why Is a College Student?"

Doctor Raymond H. Laury gives thought to the students of yesterday and today as he links them in one of his suggested topics: (1) "A Great Combination—Youth and Age, Spiritual Partners," Acts 2:17; he also suggested: (2) "Great Needs for Good Shepherds," and (3) "Give More for More Good Shepherds," Joel 3:14-15. Doctor Laury is the pastor of St. Paul Methodist Church, Chicago, Illinois.

Doctor H. Bascom Watts, Pastor, Boston Avenue Methodist Church, Tusla, suggests a topic with limitless possibilities, namely, "God and the College Student."

Doctor J. Richard Spann, Pastor of Laurel Heights Methodist Church, San Antonio, contributes these thoughtful suggestions: (1) "Setting the Sails," Acts 27:24, "God hath given thee all them that sail with thee"; (2) "The Highway of Freedom," text, "Ye shall know the truth and the truth will set you free"; and (3) "Christ and Our Church," Text, "Christ also loved the church and gave himself for it—that it should be holy and without blemish."

Doctor Paul Quillian, Pastor, First Methodist Church, Houston, suggests these topics: (1) "Good Followers" (There can be no Christian leadership unless there are some Christian followers); (2) "The Christian Interpretation of Life"; and (3) "Learn and Live."

Thus from all over the Church suggestions have come, all with a common goal, to give to the congregation a full realization of the needs and the potentialities of the students, and to the students, guidance, recognition and, above all, the feeling that they are an integral part of their church.

Courses for Professional Student Workers

Graduate courses for students and prospective directors of campus work were given at Emory University, Garrett Biblical Institute and the University of Southern California, during the summer quarter. Approximately sixty-five graduate students took advantage of these special courses. Reverend Herman Beinfohr of Los Angeles taught the course in California and the courses at Emory and Garrett were taught by Dr. Harvey C. Brown and Dr. H. D. Bollinger of the staff of the Board of Education.

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teaching of Jesus."—*Roger Babson.*

* * * *

"A well-instructed people alone can be a permanently free people."—*President James Madison.*

* * * *

"Next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained."—*President James A. Garfield.*

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"So far as we know, history has no instance of national character built up without the aid of religious instruction. The final question regarding education is whether it avails to produce the type of character required by the republic and the race."—*Edward O. Sisson.*

* * * *

"Exclude religion from education and you have no foundation upon which to build moral character."—*Charles W. Eliot, former President of Harvard.*

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"The question to be asked at the end of an educational step is not 'What has the child learned?' but 'What has the child become?'"—*J. P. Monroe.*

* * * *

"The particular training which always leads you to hate what you ought to hate, and to love what you ought to love, in my view, will rightly be called Education."

* * * *

"Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires,"—*Macauley.*

Walter Wood Parkes

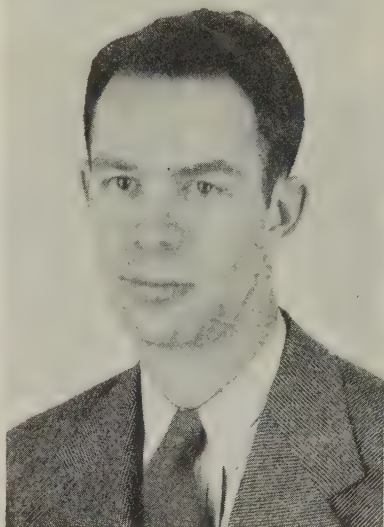
1917-1946

IN the recent passing of Walter Parkes, Associate Director of Public Relations for Educational Institutions of The Methodist Church, his fellow staff members lost a generous and loyal friend; the cause of Christian education lost a skilled and effective worker; and the world lost a choice Christian spirit. He had been associated with the Board of Education of The Methodist Church for less than a year, but in that brief time he had made a major contribution. His hand had been felt in the strengthening of Educational Public Relations on dozens of Methodist campuses across the connection, and for one so young he had established a remarkably wide acquaintance in educational circles.

Born in Nashville on September 16, 1917, the son of Mr. and Mrs. W. R. Parkes, he had always called Nashville home. He graduated from Hume-Fogg High School, Nashville, in 1936 and from Vanderbilt University in 1940.

During his college days he was a leader in many constructive movements and organizations. He edited the student newspaper for a year. Other leadership activities included membership in the Student Christian Association Cabinet, membership in the Owl Club, and membership in the Vanderbilt senate. He was also written up in *Who's Who in American Colleges and Universities*.

Following his college days, during which he had majored in journalism, he worked for a time as reporter for the *Nashville Banner*; later going to the Nashville office of the Associated Press. He entered the Army in 1942 and remained in



the service until September, 1945. For nineteen months he was overseas serving with the Eighth Air Force, based in England. On his discharge from the Army he returned to the Associated Press for a few months and came to the Board of Education February 1 of this year.

In January, 1946, he was married to the former Miss Joyce Stephens of Fresno, California. He is survived by his wife and parents and his untimely going is mourned by a host of friends throughout the Church.

Although he had been in failing health for some months as a result of a service-incurred injury, he was at his desk as lately as October 28th. His condition became serious a few days later and he was hospitalized November 6th. He passed away early on the morning of November 12th.

B. M. M.

Program Emphases of the Methodist Student Movement for 1946-47

H. D. BOLLINGER

In creating program materials for religious groups in Methodist colleges and Wesley Foundations, the Methodist Student Movement undertakes a rather far-reaching plan, that involves a year of preparation. The Program Emphases for the school year 1946-47 began during the school year of 1945-46 when local student centers were asked to compile suggestions. These were brought to the regional leadership training conferences that were held in the summer of 1946. Materials were gathered from these and other sources and compiled in a program worksheet.

The National Commission of the Methodist Student Movement which met August 30 and 31 at Grand Rapids, Michigan, worked through the materials that had been gathered, and produced the 1946-47 Program Emphases. In doing this work, it has never been the intention of the leadership of the Methodist Student Movement to tell groups what they are to have in their program, but always it is with the purpose of creating suggestions and indicating the resource materials that local groups may use if they so desire.

The 1946-47 Program Emphases were organized around a threefold plan:

1. The content of the materials in *motive*, the magazine of the Methodist Student Movement. *Motive* will attempt throughout the year to guide thinking and work in the social areas of Christian living. "Fundamentals of our

faith" (*motive* themes for 1945-46) will now be applied to the individual student as he finds himself in our age of transition; his education, his place in our economic order, his place in our machine-scientific age, his world-mindedness necessary to build a world community, his grasp of the political aspects of democracy, his working through institutional religion, and his religious faith and philosophy of life.

2. The Lord's Prayer as impetus for stewardship in cooperation with Methodism's Crusade for Christ. God is the owner of all things. Man is his steward. Students in cooperation with the Board of Lay Activities of The Methodist Church will investigate and implement the true meaning of stewardship. The National Commission of the Methodist Student Movement offers the following phrases of "The Lord's Prayer" as points of departure for stewardship planning committees.

A. OUR FATHER—

1. *One* fatherhood inevitably makes for *one* brotherhood in a world community and in worldmindedness.

- B. **THY KINGDOM COME**—in a Christian political order, Christian labor relationships, and in Christian cultural developments.

- C. **THY WILL BE DONE**—in daily life, on the campus, in vocations religiously oriented, and in God-centered homes and marriages.

D. GIVE US THIS DAY OUR DAILY BREAD—through fair employment practices in this country; through American's responsibility for taking major part in feeding of the world and in the rebuilding of homes, schools, churches and cities over world.

E. FORGIVE US OUR TRESPASSES—in our awareness of the fact of our sins against our brothers and God; in our repentance for our sowing the seeds of World War II and for our waging barbaric destruction upon innocent, civilian people; and in our responsibility to God and to all the war slain for our never giving up until we have brought into existence a world order which is patterned after the teachings and life-decisions of Jesus.

F. LEAD US NOT INTO TEMPTATION — by leading us out of our complacency, our smugness, our greedy comforts; by exposing our escape from the reality of our times; and in our intemperance in eating, drinking and sex.

G. FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY—in the church which is a beginning of the Kingdom and in the interdependence, and inter-service of ecumenicity and in the local, small church fellowship.

3. "One World or None." In this the students have written: "We must proclaim our final terms of nothing less than one community of people, one concern for the freedom of all people from hunger, imperialistic exploitation, economic insecurity, political tyranny, and spiritual depravity. The acting upon this ultimatum must become the undergirding

purpose of all group activities.

This ultimatum which they have taken unto themselves means that the students have set out to do everything in their power to establish the Christian World Community in politically realistic action and in the entire missionary enterprise of the church.

* * * *

Professor James McPherson, professor of economics at the Boston University School of Education, speaking before all veterans at the University's School of Education, declared that students are unwise "to prepare for public school teaching, one of the lowest paid professional jobs in our society, unless wage conditions are improved." He asked student political action to organize a drive for better teacher pay in Massachusetts, suggesting that \$2,500 be the lowest pay for educators after two years experience and that \$5,000, at present income levels, be the minimum wage after seven years employment. "The community needs better teachers and is interested in getting them," he said, and in initiating such a program you would "accept a challenge which extends beyond student activities into a better world which you and I dreamed about before we became veterans."

* * * *

A large steel engraving of the general conference of the Methodist Episcopal Church, South, taken when it convened at Nashville in 1858, was recently given to Hendrix College (Conway, Ark.) from the estate of the late Dr. James A. Anderson, prominent leader of Arkansas Methodists. The picture, made from a daguerrotype, measures about three by three and one-half feet and shows more than 100 people. Accompanying the picture is a reference key that gives the names of all those shown.

Campus **ODDITIES**

Duke Homestead Attracts Thousands

FEW American universities can boast of a tourist attraction equal to the historic Duke Homestead which lures as many as 9,000 visitors annually to the birthplace of one of the nation's largest philanthropies. The homestead, standing just as it was built in 1851, and in the center of a 146-acre tract of land, was turned over to Duke University some fifteen years ago.

It was in this six-room house that Washington Duke reared his family and founded one of the largest commercial enterprises in the world, the Duke interests. Here also the tremendous fortune was begun which later came to endow Duke Univer-

sity and to provide it with a physical plant admired and envied throughout the educational world.

When the University took over the administration of the homestead elaborate efforts were made to restore the buildings and grounds to their original state. Furnishings within the buildings were restored as Duke relatives and friends remembered them.

In addition to historical value and tourist interest, the University gained a favorite picnic site in the homestead grounds. A spring house which is the source of a once-famous mineral water stands as a special attraction to visitors.





Mark Hopkins sat on one end of a log,
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
But he taught as an elder brother.

—From "Education" by Arthur Guiterman, in
Death and General Putnam (E. P. Dutton).

It Happened Like This

SCENE I

BARBARA'S face was tear-stained as she appeared in the Dean's office one morning in early July.

"I've got to leave school," she announced.

"I'm sorry," said the Dean. "What seems to be the trouble?"

"Just personal reasons."

"Mind telling me about them?" asked the Dean kindly. "You know you can't quit school (at least you can't get a refund on your tuition, fees and board) unless you have an honorable dismissal from this office and I wouldn't know how to fill out that certificate unless I knew the reason for your withdrawal."

"Can't you just say I'm quitting for personal reasons?"

"I'm afraid not. You see, it is the policy of the college to discourage withdrawals. We feel that we are often protecting the students themselves by doing that."

During the next several minutes the girl continued her pleadings, but the Dean was adamant. Finally Barbara rose, closed the office door which usually stood open, sat down and began:

"Well, if you've got to know why I'm quitting, it's this. Winter before last I taught in a two-teacher rural school. I was the primary teacher and the principal was a young man. During the year we fell

in love and became engaged. Later we had a fuss and broke off the engagement. We went our separate ways and I hadn't seen him again until the beginning of summer school when I found that we had both become members of this small student body. We meet each other every day and I am miserable. I know that he is, too. So can't you see that the best thing for everyone concerned is for me to get out of school and off the campus?"

The Dean was silent for a moment; then he spoke very quietly, "I can imagine something of what you are going through and I am sorry for you, of course, but I still believe you ought to stay. If you should quit now you would be running away from a bad situation and you would be almost sure to regret it later."

Barbara left the office a very disappointed girl.

SCENE II

On a Monday morning in August Barbara again came into the Dean's office. She wore an I-Told-You-So expression and as she seated herself she began a bit belligerently, "I guess you've heard the news. My former fiance was married yesterday."

She waited for the Dean's reaction and at length he said, "Well, doesn't that clear the atmosphere some?"

"It does *not*," she answered quickly. "Can't you see what it means? He was miserable, like I said, and he married that girl on the rebound. He wanted to show me that he didn't care. I know he won't be happy and it all happened because I have been around here all summer. I wish you had let me go when I wanted to quit a month ago."

SCENE III

That fall Barabara taught again but was an occasional week-end visitor on the campus. One of these

visits came the following May, at the end of her school year. Her first port of call was the Dean's office and she entered in high spirits. She closed the door as on a former visit, then burst into her story.

"Let me tell you a secret. I'm going to be married next month."

Thinking of her problem during the previous summer, the Dean indulged in a wide grin.

With a bit of a self-conscious laugh Barbara continued, "I know what you're thinking about and I don't blame you for smiling. Perhaps you'll be surprised but the thing I really came by here for was to thank you for not letting me leave school last July. If you had, I guess I would have gone through life dejectedly cherishing my dreams of a shattered romance. As it was, I had begun by the end of summer school to see things in their proper light and by winter my thinking about that former love affair was pretty clear. The result was that when this man I'm going to marry came along I was able to meet him on a friendly basis. After that it seemed like everything just took care of itself."

Then as she rose to go, "Thank you an awful lot. I'll be sending you an invitation—and won't you please come to the wedding?"

B. M. M.

The promotion of Alexander R. Webb, professor of Civil Engineering, to the deanship of the College of Engineering of Ohio Northern University (Ada, Ohio) has been announced by President Robert O. McClure. Before coming to Ohio Northern in 1924, Dean Webb was professor of Civil Engineering at Highland Park College, Des Moines, Iowa, and had spent three years at the University of the Philippines in Manila,

Describing the veterans in his classes, a Chicago professor observed: "They measure what you tell them and weigh it against the terrible insight they have acquired into human nature. They have a backlog of experience not found in other students. They work harder and make better grades, and above all they bring with them a desire for knowledge. Never has teaching been more rewarding or more demanding."—By *Frederick E. Robbin* in "The Battle for Education," *Saturday Review of Literature*, September 14, 1946.

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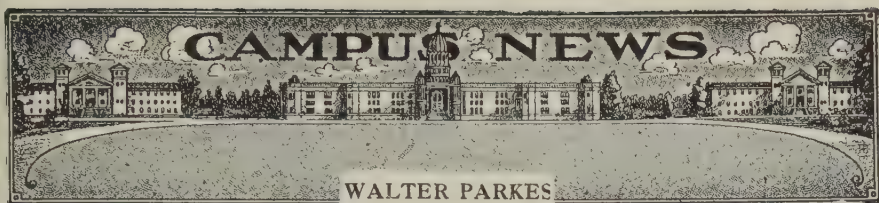
Nebraska Wesleyan University (Lincoln) dedicated its O. N. Magee Memorial Stadium recently with the ceremony being held between halves of the Nebraska Wesleyan-Simpson College football game. The new stadium was erected at a cost of \$60,000 and, together with the field and track equipment, affords a \$100,000 athletic plant at Nebraska Wesleyan.

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McKendree College has been authorized by the Southern Illinois Methodist Conference to raise one million dollars for buildings, endowment, and campaign expenses. The million-dollar fund had previously been approved by the joint board of Trustees and Visitors of McKendree. Plans are being made to raise \$500,000 of this fund through large contributions within and without the Southern Illinois Conference. The goal of the conference is \$500,000, with \$350,000 of this to be obtained from larger gifts which are to be paid within a five-year period, and \$150,000 from gifts to be paid within three years.

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"To educate the reason without educating the desire is like placing a repeating rifle in the hands of a savage."



Today's Courses Would Astound the Founders

The founding fathers of Methodist universities might be surprised to learn the nature of some of the newest courses being offered today by the institutions they founded.

At Northwestern University (Evanston, Ill.) for example, the School of Commerce has just inaugurated a course on "Ocean Shipping and Foreign Trade." And at Boston University (Boston, Mass.) there is a new evening college course in "Modern Retail Store Planning," for managers and would-be managers.

The University of Denver (Denver, Colo.) last month opened its "Bureau of Industrial Research," through which countless firms of the Denver area will be able to develop raw materials and uses for by-products, as well as new and improved products, in the industrial fields. Still farther west, the University of Southern California (Los Angeles) has opened a "Delinquency Control Institute" for training juvenile law enforcement officers.

American University, Washington, D. C.) this term inaugurated a "career curriculum" in radio and television; and so on down the line can be listed courses which were unheard of even a decade ago. It is safe to assume, however, that the true educators who pioneered these great Methodist-related universities would approve of this concerted bid for leadership and guidance of the American people.

Evansville Students on World Affairs

In a recent poll of 365 students at Evansville College (Evansville, Ind.) some 98 per cent expressed the opinion that the present Russian foreign policy is not a menace to world peace. Most of them attributed the current crisis between the United States, England and Russia to a mere "misunderstanding" among the nations. However, more than 90 per cent of the students expected to see another world war within their lifetime.

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Randolph-Macon Gets Army Citation

A Certificate of Distinction for training soldiers of World War II in the Army Specialized Training Program has been awarded to Randolph-Macon College (Ashland, Va.) by the War Department. The Commendation was received by Dr. J. Earl Moreland, president of the college, and was signed by Secretary of War Robert P. Patterson. Randolph-Macon trained 458 men during the A.S.T. Program inaugurated on the campus August 9, 1943, and deactivated March 18, 1944.

* * * *

Football Instruction for Coeds

Something new in the duties of a college football coach has been added at Allegheny College (Meadville, Pa.). The head coach has been asked to instruct the Allegheny coeds and any other interested students or faculty on "football for the spectator." The session,

in which plays and formations were explained, was sponsored by the campus newspaper in an effort to improve spectator understanding and interest in the sport.

* * * *

Silas Johnson New Head of Wesleyan College

Dr. Silas Johnson will assume the duties of President of Wesleyan College (Macon, Ga.) on December 1, succeeding Dr. N. C. McPherson, Jr., resigned. Dr. Johnson is at present pastor of the Mulberry Street Methodist Church in Macon. Dr. McPherson resigned October 8 in order to return to the pastorate. He has been president of Wesleyan since 1942.

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Hamline's Institute of Inter-American Relations

The fifth annual Institute of Inter-American Relations was held at Hamline University (St. Paul, Minn.) during October. This institute has been popular in the traditions of Hamline and each year attracts a large group of people from the Twin Cities, and from the state of Minnesota and adjoining states. One new feature this year was the program on Russia featuring Dr. Konstantin Reichardt of the University of Minnesota and Dr. George Mecklenburg of Minneapolis, who spent some time in Russia during the past summer.

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Citizenship Training Required at Iowa Wesleyan

A new required course for all students, Citizenship Training, was inaugurated this fall at Iowa Wesleyan College (Mount Pleasant, Ia.) During the course, prominent figures in the economic and political fields will appear as guest lecturers. Purpose of the course, according to college authorities, is to help men and women become better members of

society through an understanding of the backgrounds of political and economic problems.

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New Radio Series at Denver

The University of Denver (Denver, Colo.) has announced a series of weekly radio programs entitled "Knowledge in Action," to be broadcast over Station KFEL in Denver. The series will run 52 weeks and will include such topics as Winning the War Against Heart Disease; What Do You Think; Do the Stars Influence Your Life; Can Nations Be Neighborly; and Making Your City Government Work for You.

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West Virginia Wesleyan and the Disabled Veterans

Many disabled veterans of World War II can now look to West Virginia Wesleyan College (Buckhannon, W. Va.) for help in regaining or acquiring certain skills and abilities with which to gain employment. The November issue of *The American Magazine* contains a story of one Army Air Forces veteran who learned to use the stubs of his arms when his hands were gone, and who toured the 114 government hospitals to tell other disabled veterans of how they could learn technical trades at West Virginia Wesleyan.

The college collaborates with the government to train these veterans for certain technical jobs at the Army's Wright Field and other places. Within the first month after the informational tour, ten disabled veterans enrolled at Wesleyan.

"The use of his knowledge rather than the measurement of how much is poured into the student, is the greatest change that has come over university life in the last one hundred years. The making of men is the fundamental thing."

POST SCRIPTS

ON COLLEGE
NEWS AND
VIEWS

—WALTER PARKES—

The recent and much publicized election fight at Athens, Tennessee, had its effect on the Tennessee Wesleyan College campus, where a student quit school to run for the state legislature. When the incumbent legislator resigned after the battle, both political parties nominated student John Peck for the job. Peck quit school in order to campaign for the position.

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Paine College (Augusta, Ga.) laid the cornerstone for a new \$150,000 library building recently. It is to be a memorial to the late Bishop Warren A. Candler, who served as one of the early chairmen of Paine's board of trustees. The new building will contain space for 60,000 volumes. A large part of the funds came from a grant by the General Education Board of New York and from the Crusade for Christ of The Methodist Church.

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Students of DePauw University (Greencastle, Ind.) are now offered the opportunity of discovering their vocational abilities, aptitudes and interests through some 120 tests administered by the school's Testing Bureau. The students may take the tests at will and the bureau staff explains the results in layman's terms.

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Three Emory University (Atlanta, Ga.) professors in the School of Theology are the authors of three new books coming off the press almost simultaneously. The authors and their books: G. Ray Jordan, *The Emerging Revival*; Arva C. Floyd, *White Man—Yellow Man*; and William R. Cannon, *The Theology of John Wesley*.

Hamline University (St. Paul, Minn.) is the first of the fourteen liberal arts colleges in Minnesota to offer a course in safety education for teachers. The course includes emphasis upon safety in the home, industry, recreation, traffic, and the schools. It is intended particularly for teachers who will be teaching and supervising safety education in the high schools.

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The College and the Local Church

A. *What the Pastor Can Do*

1. He can create in his young people, through sermons and interviews, an interest in going to college.

2. He can keep before his young people by occasional sermons the important place which the church college occupies in the life of both the Church and the nation.

3. He can counsel with parents about the ambitions which they have for their children and point out the part which the college can play in enabling them to realize those ambitions.

4. He can see that publicity regarding our colleges finds its way into the hands of his young people.

5. If he is a graduate of one of our colleges, he will find times and places to tell of the advantages which he found in such a college.

6. He can challenge young people to a life of service and urge the church college as the normal place to prepare for it.

7. He can encourage young people to attend the conferences held on our college campuses that they may see the equipment and catch the spirit of the school.

8. He can keep the college informed of promising young people who should be placed upon the college mailing list.

9. He can keep in touch with young people attending our colleges, and see to it that, when home for a holiday, they have a chance to tell others of their experience.

B. *What the Local Church Consistory Can Do*

1. Make college financially possible for choice young people who otherwise could not attend.

2. When touring becomes possible again, make it a point to visit the college campus that is nearest and take likely young people along that their interest might be awakened.

3. See that a Christmas party is held for young people home from college and do whatever else will enable the student to see that his church is interested in him.

4. Do a little reading upon the part which the church college is playing in preserving democracy.

5. See to it that when the missionary budget is under discussion that the congregation is informed of the place which the colleges hold in providing leadership for our pulpits and our mission fields.

6. Take time in Consistory meeting to discuss ways and means of developing a greater loyalty to our own institutions.

7. Include in prayer those who carry the responsibility of administering our colleges, together with those who teach.

8. Remember that the church college is not something separate and distinct from the church. It is the church in action ministering to the needs of its young people, inspiring them to service, and training them for leadership.

9. Pay attention to college young people spending the summer at home. Seek ways to use their talents and their ideals in the work of the local church. Use them lest you lose them.

10. See to it that copies of the church bulletin follow young people to college.

11. Whenever possible have a college president speak from your pulpit that your church may feel a personal interest in your church college.

—By Robert Gibson in *The Church Herald*, August 24, 1945.

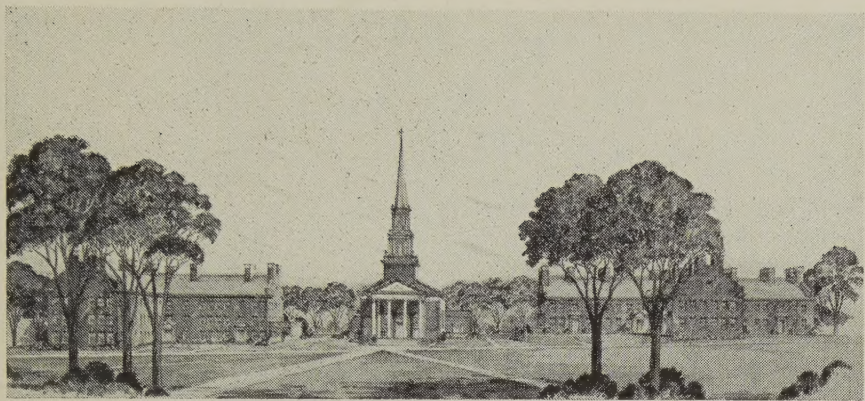
Illinois Wesleyan University (Bloomington, Ill.) reports that its building and endowment campaign goal of \$1,085,000 has been more than three-fourths realized. Gifts have come from more than 12,000 people. Alumni of the institution number 4,500. The large number of persons participating indicates how extensive the response has been beyond the alumni group. By this time practically every graduating class is listed among the contributors. The response from the class of 1875 is 100 per cent, having two living members.

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Students of Emory University (Atlanta, Ga.) this month instituted a new honor system for tests and examinations. Said Assistant Dean of Men Robert Battle: "The new Honor Code lays the responsibility for honesty and fair play directly on the students themselves." Emory's honor system did not function during the war years, but the student body approved a new code last summer.

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Approximately sixteen per cent of the students enrolled in Baker University (Baldwin, Kans.) are planning to enter Christian service.



This Is Perkins School of Theology of Southern Methodist University

The Perkins School of Theology at Dallas, Texas, is devoted to the training of men and women for the pastoral and preaching task of the Church, both in the home field and abroad.

Its faculty has been strengthened in the past year by the addition of Professor Earl Marlatt in Philosophy of Religion, Professor A. W. Martin in Church Administration and Pastoral Supervision, and Associate Professor Thomas H. Marsh in Speech. The Reverend Benjamin O. Hill has taken up his residence at the School as Director of Ministerial Training for Latin American preachers. In keeping with the action of the Board of Missions in making Perkins the center of training for these workers, Mr. Hill is counsellor for both ministerial and undergraduate students from the Latin American fields. He offers several courses in the Spanish language.

During the present year, the Reverend Paul Quillian of First Church, Houston, Texas, and the Reverend Albea Godbold of St. John's Church in St. Louis are the Special Lecturers in Homiletics. Ministers' Week, February 3-6, 1947, will bring to the campus Bishop Paul B. Kern, President Hugh C. Stuntz, and the Reverend Ralph W. Sockman.

The theological library is rapidly becoming the most significant collection of religious books in the Southwest. President Umphrey Lee and Dean E. B. Hawk have set upon a program of enlargement that bids fair to make this library, within a few years, the equal of anything in the United States in its field.

Plans are definitely under way for the erection of three buildings that will greatly increase the efficiency of the School: a beautiful colonial Chapel, and two commodious dormitories, one for married and one for unmarried students. Money is in hand, the architectural blue prints adopted, and construction is expected to begin in the near future,

